

The Concept of Animals in Balinese Proverbs



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Abstract

This research is aimed to figure out the syntactic structure of Balinese proverbs, the relation of meaning between the name of the animals and the meaning of the proverbs, and how the meanings are constructed in logical dimension. This research belongs to a qualitative as the data of this research are qualitative data which taken from a book entitled Basita Paribahasa written by Simpen (1993) and a book of Balinese short story written by Sewamara (1977). The analysis shows that the use of concept of animals in Balinese proverbs reveal similar characteristics, whether their form, their nature, and their condition. Moreover, the cognitive processes which happen in resulting the proverb is by conceptualizing the experience which is felt by the body, the nature, and the characteristic which owned by the target with the purpose of describing event or experience by the speech community of Balinese. Analogically, the similarity of characteristic in the form of shape of source domain can be proved visually, while the characteristic of the nature and the condition can be proved through bodily and empirical experiences. Ecolinguistics parameters are used to construct of Balinese proverbs which happen due to cross mapping process. It is caused by the presence of close characteristic or biological characteristic which is owned by the source domain and target domain, especially between Balinese with animal which then are verbally recorded and further patterned in ideological, biological, and sociological dimensions.

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1. Introduction

Balinese is belong to Austronesian language and more specifically is part of Bali-Sasak. This language is mainly used by the people in Bali Island, western part of Lombok Island, and eastern part of Java. One of Balinese characteristic is that it has speech level starts from lower class until higher class of the society. The difference use of the language is determined by the difference word choice when one speaks to higher or lower class. Balinese can be said as a historical evidence of the people of Bali. In relation to that, language as one of the part of Balinese Culture and at once also resides as a mean to express Balinese culture. As it to express Balinese culture, Balinese record the experience of aesthetic, religion, social, politic, and other aspects in the everyday life of Balinese. Balinese as a linguistic and cultural system functioning as the basis of the preservation of Balinese culture.

One of the evidence that Balinese records social events which happen in Balinese society is the existence of Balinese proverbs. Balinese proverbs reflect the social life of Balinese society which is able to carry moral message to the society itself, The Balinese proverbs which are used on Balinese society reveal various kinds of people characteristics, nouns of physical appearance, behaviour and others. In expressing them, the speaker are able to use the concept of animals. The concept of animals which are used in this matter is related the most with the meanings which are going to be revealed. This phenomenon that makes the researcher is interested in conducting the use of concept of animals in Balinese proverbs by applying the theory of semantics and the theory of eco-linguistics to reveal (1) the syntactic structure of Balinese proverbs, (2) the relation of meaning between the name of the animals and the meaning of the proverbs, and (3) how the meanings are constructed in logical dimension?.

This research applies the theory of dialectical ecolinguistics which used the concept of social praxis as language environment. The theory of Social Praxis Dialectical includes three dimensions, there are ideological, sociological, and biological dimensions. Ideological dimension refers to psychological, cognitive, and individual and collective systems. Sociological dimension related to how the arrangement of the relationship among the society, such as friend, neighbour, or a bigger social environment While, biological dimension related to biological existence compares with other species (Bundsgaard and Steffensen, 2000).

Related to meaning, Odgen and Richard (1989) explained that between thought of references and symbol has cause and effect relation. Furthermore, symbol which derives when someone speaks is caused by the concept of references which are owned by the speakers in which that concepts are related to psychology and social factor of the speaker. On the contrary, when someone heard a symbol, so that thing will make someone to do an action which describes the form of the concept, Further relationship that is between thought of reference and referent which has reference relationship, in which can be in the form of direct and indirect relationship. This matter depends on the form of the referent which can be in the form concrete or abstract nouns. While between the symbol and the referent there is no relationship except indirect relationship

Literature Review

There are several studies have been conducted on Ecolinguistics. Some of literature reviews which related to this present research are conducted by MacLeod (2009), Subiyanto (2013), Yuniawan, et al. (2014), Mbete, (2015), and Jacobs et al. (2016). MacLeod (2009) describes how language, especially non-literal linguistic references to dogs use in metaphors, similes, and idiom to determine how they act as figurative in order to place the cultural narratives about who and what dogs are in an explicit relationship, both with the linguistic references to dogs and with empirical studies of canines and their relations with humans. The intention is to create a greater conscious consideration of the implications of references to dogs in everyday speech. Subiyanto (2013) in his article stated that the term Ecolinguistics term refers to the study of how the language system has a dialectical relation with the biological environment of the speakers. The emergence of Ecolinguistics theoretical framework established in 1993 when Bang and Door (1993) created four models of dialectical Ecolinguistics or dialectical linguistics. These models cover the dialog model, the diexis model or the triple dimension of reference, the semantic matrix, and core contradictions. Yuniawan et al in their research revealed Reciprocal changes occurred between the environment and the languages were learned through Ecolinguistics study. This study examines the ecosystem as a part of the human life system (ecology) and the language used by humans to communicate in their environment (linguistics). This means the students' attitudes towards the conservation mottoes in campus will influence personal behaviors and communities of college students in preserving the environments. Mbete (2015) introduced the concept of language-based learning environment in perspective Ecolinguistics. Linguistic environment changes, of course also the social environment, humanity, and culture, should be examined

critically. Furthermore, through learning languages based on the environment, learners restore interaction, interrelation, and inter-dependence with their environment, as well as preventing the symptoms of no root of their lives. Jacobs et al. (2016) in their article focused the use of nonhuman animals on educational material (coursebook). The research find out the percentage of activities that contained animals in the coursebooks, what types of animals were present, and whether animals were the focus of the activity. Animals that appeared were categorized as wild animals, animals for human consumption, animals used in research (e.g. rabbits for cosmetic products), companion animals, working animals, animals viewed as pests (e.g. rats), animals in entertainment and extinct animals

2. Research Methods

This research belongs to qualitative as it involves the researcher directly which subjectively as the mean of primary data collector in some cultural events by maintaining and constructing the researcher objectivity. The qualitative methods are applied in this research due to this research is not only analyse the meaning of the concept of animal in Balinese proverbs but also its social and cultural context and its interaction to the society. The data of this research are qualitative data in the form of written data as the main data. The written data that shall be analysed in this research are clauses and sentences which contain concept of animals in Balinese. The written data are taken from the book entitled *Basita Paribahasa* by Simpen (1993). The supporting data of this research are taken from the speakers of Balinese who use the concept of animals when expressing people characteristics (oral data). The data card is used as an instrument of data collection as it is a library research. Moreover, questionnaire is also available as a guideline in interviewing to collect oral data to support written data. Library research method is applied in collecting the data through analysing book of references, literatures, notes, and reports which is relevant to the research problems. The data which have been collected then analysed by using qualitative-analytical methods which mean that the data which have been collected then analysed by using eco-linguistics logical dimension to reveal the meaning of metaphoric sentences. The result of analysis is presented through formal and informal methods. Formal method is applied through some figures of the Balinese concept of animals. While, informal method is applied on explaining the result of analysis through ordinary words or sentences.

3. Results and Analysis

The Concept of Animals in Balinese Proverbs

The discussion of proverbs in Balinese by using the concept of animal will try to discover the syntactic structure and their meanings. The discussion of those two problems shall be explained in details in the following subchapters.

The Syntactic Structure of Balinese Proverbs by Using Animals Concept

The theory of syntactic structure was applied in analyzing the syntactic structure of Balinese proverbs. Structural grammar generally and syntactic structure especially were based on some principals which includes oral language priority, linguistics is descriptive but not prescriptive, linguists are interested in all languages, synchronic description priority, structural approach, and langue and parole.

Structural linguist argued that oral languages is primarily and written languages are a tool of representing oral languages in other media. The principal of priority that oral languages are older and wider spread out compare to written language. Every form of language is socially and regionally and have its own truth and purity which attached to it. The assignment of a linguist is just to describe the real use (and writing) of a language, but not to set how they should use the language. Moreover, the linguists attention to all languages derived from the purpose of study which have been stated. While, synchronic study of a language is meant to describe the status of certain language. It should be realized that the description is not limited only to the analysis of modern oral language. Structural approach means that every language is considered as a related system which elements, like sound, word, and others. The utterances of certain language can be described indirectly, at this time it is not appropriate, on the basis of previous description of the sentences of that language.

The basic concepts of structural syntactic cover several components, such as word classification, syntactic construction, constituents, and direct constituents analysis. Word classification in a language is a primarily requirement in syntactic analysis of that language. The definition of words are based on meaning and function. Syntactic construction reflects the process of words or group of words arranging into meaningful units. and it includes phrase, clause, and sentence. While, constituents is a syntactic unit which is combined which others

syntactic unit to form a certain construction. In other word, constituents are part or component of a structure. Furthermore, direct constituents analysis is a comprehensive technique of analysis. According to this technique, a structure is always analyzed into its two direct constituents.

The syntactic structure includes three main components, they are (1) lexicon, (2) syntactic structure, and (3) rules. Based on the theory above, the syntactic structure of Balinese proverb which used animal concepts can be classified into 3 (three), they are simple sentence, dependent clause, and complex sentence. Each of those (3) three findings shall be described below.

a) Simple Sentence

The syntactic structure of Balinese proverb which using animals concepts can be classified into simple sentences. They can be found in *sesawangan* and *pepindan* 'proverb'. The simple sentences that can be found are as follows.

Example:

- 1) *Batisne lantang kadi batis cangak* 'his/her legs are long like flamingo's legs'
- 2) *Matane ngonjol kadi mata kidang* 'his/her eyes are pointed like deer's eyes'
- 3) *Raosne galak kadi cicing borosan* 'his/her talk is grumpy like hunted dog'
- 4) *Cecapingane nyaling kidang, tegesipun: mirib caling kidang.* 'his beard is like deer's canine'
- 5) *Apa anak cenik maid cacing? (benang)* 'what is a child who pulls a worm (thread)'

The construction (1) is a construction of simple sentence which contains the subject *batisne* 'his/her legs' and the predicate *lantang kadi batis cangak* 'are long like flamingo's legs'. The syntactic element which used the concept of animal *batis cangak* 'flamingo's legs' functioning as the modifier of adjective *lantang* 'long'. The simple sentence construction (2) is built by the element of subject *matane* 'his/her eyes' and the element of predicate *ngonjol kadi mata kidang* 'are pointed like deer's eyes'. The concept of animal *mata kidang* 'deer's eyes' functioning as the modifier of adjective *ngonjol* 'pointed'. In sentence (3) above, the construction is constructed by the element of subject *Raosne* 'his/her speech' and the element of predicate *galak kadi cicing borosan* 'is grumpy like hunted dog that...'. The sentence construction in example (4) above is filled by the element of subject *cecapingane* 'his beard' and the element of predicate *nyaling kidang* 'like deer canine'. The concept of animal *nyaling kidang* like deer canine' functioning as predicate. The sentence construction (5) above is a simple sentence which is built by the element of subject *anak cenik*... 'a child' and the element of predicate *maid cacing* 'pull a worm' which takes the concept of animal in this case a worm.

b) Dependent Clause

The syntactic construction of Balinese proverb can also be in the form of dependent clause..The following examples (6 – 11) will exhibit the dependent clauses which were found in Balinese proverb.

- 1) *Buka gowake ngadanin ibane: sekadi anak corah sane nuturang kacorahan padidi.....* 'like criminals who reveal their own crime'.
- 2) *Buka ngenjekin ikut cicinge, mabalik nyaplok, suksmanipun: Sakadi i bapa ngenken i pianak ngrereh napi-napi, raris i pianak mabalik ngenken bapanipun ngerereh punika.....* 'Like a father who his child looks for something, then the child turned to how his father look for that'
- 3) *Buka macane, nakutin lawat, suksmanipun: Sakadi anake sane marasa ring dewekipun iwang wiadin corah, setata ipun mrasa congah wiadin takut tur kabilbil* 'like someone who feels sly for him/hissself, he/she always feels scare and shame'
- 4) *Buka sumangahe ngugut kanti mati: anake sane nganutin manah ipun, yadiastun ipun padem ...* 'someone who follows his/her will until she/he die'.
- 5) *Buka macane (mionge), ngengkebang kuku, suksmanipun: Sakadi anake sane pradnyan (wikan), ngengkebang kepradnyanan (kawikanan).* 'like a smart one who hides his/her intelegent'
- 6) *Buka cicinge ngongkong, tuara pingenan nyegut; suksemanipun: sakadi jadmane sane degag ngaku wanen, kewanten jatinpune getap.* 'like someone arrogant, admitting he/she is brave, but he/she is afraid actually'.

The constructions (1-6) are categorised as dependent clauses which initially begin with the conjunction "seperti" 'like' and followed by clauses which contain the element of subject which are filled by nouns

which refer to animal, such as *gowak* 'crow' in example (6), *cicing* 'dog' in example (7 and 11) *sumangah* 'red ant' in example (9), and *macan* 'lion' in example (8 dan 10). and followed by the element of predicate *ngadanin ibane*, 'naming his/her self', *nakutin lawat* 'frightening by its shadow', *ngugut kanti* 'bite until', *mati ngengkebang* 'hiding until die', *ngengkebang kuku....* 'hiding nails', *ngongkong tuara pingenan nyegut...* 'barking without any intention to bite'. All clauses are dependent clauses which mean that the dependent clauses depend on the independent clauses in forming a sentence construction.

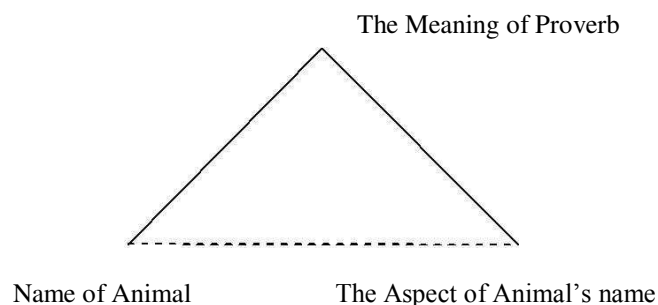
c) Complex Sentence

As described previously that Balinese proverbs were expressed through simple sentence and dependent clause. This part will describe Balinese proverbs which are expressed through complex sentences. Lets consider the following examples of Balinese proverb below.

- 1) *Yadin amunapi tegoh pakeber badudane, diulungne masih ka taine; tegesipun: Yadin amunapi ageng anake polih kabagian, yening sampun ganti surud kasadianipun, taler ipun mawali tiwas sakadi kuna....* 'Though how high *baduda* flies, it will fall in the dirt'
- 2) *Sadueg-dued semale makecos, pasti taen ulung; tegesipun: 'how clever you are, you must ever commit a mistake'.*

d) The Meaning of Balinese Proverb

The meaning which is expressed in Balinese proverb by using the concept of animal is analyzed by using the theory of Semantic Triangle from Odgen and Richard (1989) which derived from the structural theory proposed by Ferdinand de Saussure, This analysis is undertaken in order to discover the relation of meaning or the relation of semantic triangle between the concept of animal and the meaning of proverb as presented on the following triangle.



For instance:

- 1) *Batisne lantang kadi batis cangk* 'Her legs are long like Flamingo's legs'*orang yang kakinya panjang seperti burung bangau* 'one who has long legs like Flamingo'

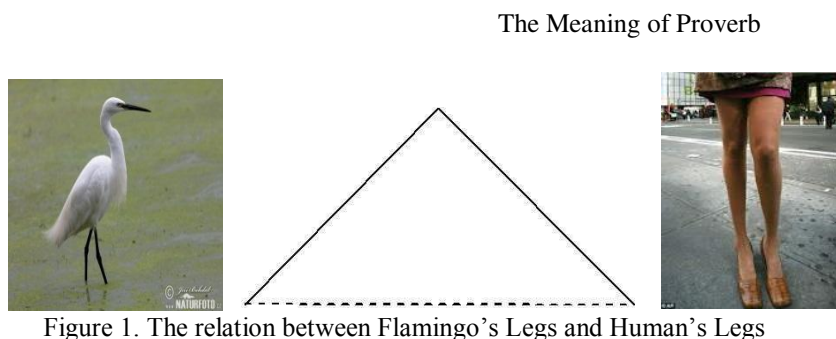


Figure 1. The relation between Flamingo's Legs and Human's Legs

The proverb *batisne lantang kadi batis cangk* 'Her legs are long like Flamingo's legs' has the meaning of *orang yang kakinya panjang seperti kaki burung bangau* 'one who has a long legs like Flamingo'. That

proverb used the name of animal *burung bangau* ‘flamingo’ which appeared as a symbol of the meaning of proverb. *Burung bangau* ‘Flamingo’ has the meaning of having long legs and long neck. The characteristic found on that *burung bangau* ‘Flamingo’ is used as a parable to express the physical characteristic for people (especially women) whose has long legs. Seeing from biological aspect, *burung bangau* ‘Flamingo’ is a kind of birds which live in the rice field. The characteristic of this bird are having small and long legs and long neck. These characteristics are recorded on people mind and then (ideological dimension) is used in the event of speech to express people legs (sociological dimension).

- 2) *Matane ngonjol kadi mata kidang* ‘his/her eyes are pointed like deer’s eyes’

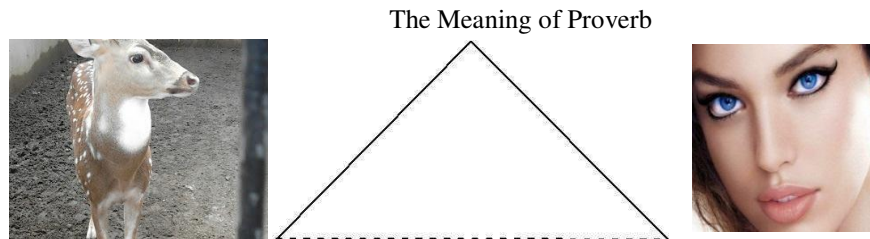


Figure 2. The Relation between Deer’s Eyes and Human’s Eyes

In example (15) above, the proverb *matane ngonjol kadi mata kidang* ‘his/her eyes are pointed like deer’s eyes’ is a type of proverb which is used to express someone who has pointed eyes like deer’s eyes. In those parable, the speaker used the concept of animal of deer which in this case used physical characteristic, that is eyes to express physical characteristic found in human especially eyes characteristic which owned by human. Furthermore, seeing from the biological dimension a deer is a animal which has sharp eyes and has the ability to jump quickly. Generally this animal lives in the jungle. Ideologically that characteristic of animal is verbally recorded in the form of cognitive knowledge. What is being recorded is used in the event of speech of the society that is using that characteristic to express eyes on human (sociological dimension).

- 3) *Raosne galak kadi cicing borosan* ‘his/her talk is grumpy like hunted dog’

The Meaning of Proverb

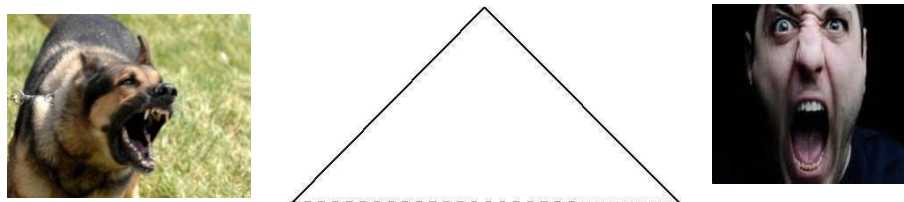


Figure 3. The Relation between the Dog’s Barking and Human’s Talk

Example (16) above exhibits that the proverb *raosne galak kadi cicing boros* ‘his/her talk is grumpy like hunted dog’ is the proverb that is used to describe someone whose his/her talk/speech is grumpy (someone angry) like a wild dog as being hunted. That proverb uses the name of animal *cicing* ‘dog’ to describe someone’s character. Observing from biological aspect, *anjing* ‘dog’ is categorized as animal which live outside and with human as a pet. It’s mean that this animal is tame and can be a good friend for human or sometimes can turn into fierce animal. The typical of this animal is its loud barking. The existing characteristic found in that animal *anjing* ‘dog’ recorded on the mental experience of human (ideological dimension) therefore it becomes a parable in the speech event to illustrate the way of someone speaks.(sociological dimension).

- 4) *Buka gowake ngadanin ibane: sekadi anak corah sane nuturang kacorahan padidi* ‘like criminals who reveal their own crime’.

The Meaning of Proverb

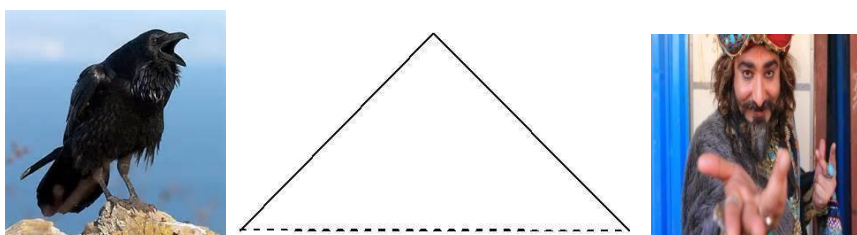


Figure 4. The Relation between Crow and Criminals

In example (17) above, the proverb *buka gowake ngadanin ibane: sekadi anak corah sane nuturang kacorahan padidi* 'like criminals who reveal their own crime' is used to illustrate someone who has bad attitude, that is tricky or evil people who talks his/her own crime. This proverb used the concept of animal of *goak* 'crow' by taking one of the aspect which can be found on the animal of *gagak* 'crow', that is the aspect of its voice is used to describe someone's attitude. In this case, *burung gagak* 'crow' can be recognized through its voice. Biological point of view, *burung gagak* 'crow' is a kind of bird which likes to hang which has dark color and belongs to *Corvidae* family. In the social life, *burung gagak* 'crow' can be recognized through its voice (ideological dimension). The special characteristic which existed on that *burung gagak* 'crow' is in the speech event to describe human character.

- 5) *Buka macane, nakutin lawat, suksmanipun : Sakadi anake sane marasa ring dewekipun iwang wiadin corah, setata ipun mrasa congah wiadin takut tur kabilbil* 'like a tiger, frightening by its shadow means like someone who feels sly for him/hisself, he/she always feels scare and shame'

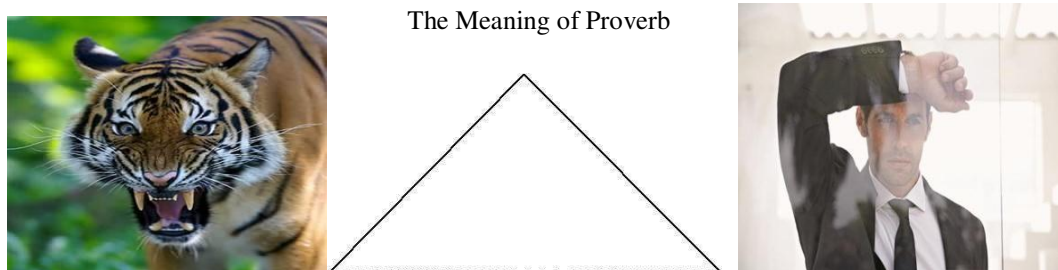


Figure 5. The Relation between Tiger Characteristic and Human Characteristic

The proverb *buka macane, nakutin lawat* means 'like a tiger, which afraid of its shadow. This proverb used the concept of animal *macan* 'tiger' which took the behavior aspect that is afraid of its shadow. This concept is used to illustrate a human who has evil/sly character and he/she always feels afraid and ashamed of his/her self. In biological view point, *harimau* 'tiger' is known as a big cat. A tiger has the same size as lion, but little bit heavier. Furthermore, tiger also has different characteristic too, commonly a male tiger has the weight between 180 until 320 kilogram and a female one has the weight between 120 until 180 kilogram. A male tiger has between 2.6 until 3.3 meters long, while a female one has between 2.3 until 2.75 meters. Among those which still alive, the Sumatran tiger is the smallest and Siberian tiger is the largest. The camouflage color on tigers are varies from brown to black. The tiger is said to be afraid when seeing its shadow. That thing is cognitively recorded (ideological dimension) and it is used in speech community to express people' (sociological dimension).

- 6) *Buka sumangahe ngugut kanti mati: anake sane nganutin manah ipun, yadiastun ipun padem.,,..* 'someone who follows his/her will until she/he die'

The Meaning of Proverb

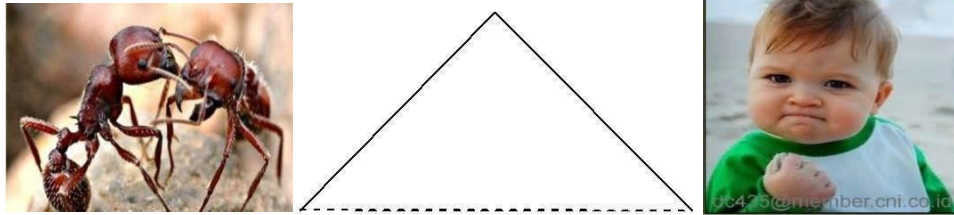


Figure 6. The Relation between Red Ant Characteristic and Human Characteristic

The proverb *buka sumangahe ngugut kanti mati* 'someone who follows his/her will until she/he die' reveals the meaning of following his/her will, though he/she dies. This expression used the concept of animal *sumangah*, 'red ant' to illustrate people who have a strong will. Biologically, this ant typically has red color, aggressive, like to bite and build a nest in green leaves tree. This characteristic which likes to bite is recorded on human and then in speech community is used to express human characteristic whose follow their willing (sociological dimension).

- 7) *Buka macane (mionge), ngengkebang kuku* 'like a smart one who hides his/her intelligent'

The Meaning of Proverb

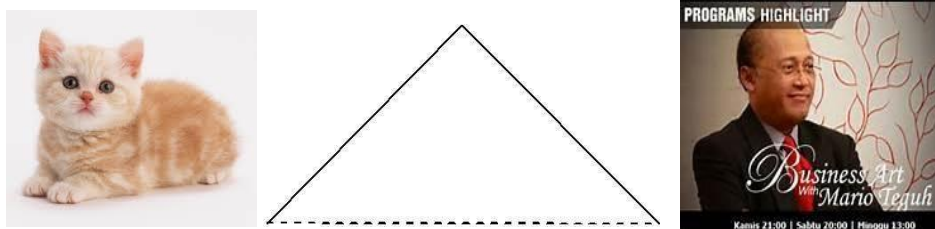


Figure 7. The Relation between Cat Characteristic and Human Characteristic

The proverb (20) above *buka macane (mionge), ngengkebang kuku* 'like a cat which hiding its nail has the meaning. The proverb above used the concept of animal *kucing* 'cat' by taking the aspect of behavior of that animal, that is hiding nail to express the human characteristic whose hide his/her intelligent. Biologically, it can be categorized as a kind of carnivore animal. The term *kucing* 'cat' commonly refers to a tame cat, but sometimes also refers to *kucing besar* 'big cat' such as singa 'lion' and harimau 'tiger'. The cat had been lived together with human life since 6.000 years BC as its skeleton was found in Siprus. Domestic cat is one of the best predators in the world. This type of cat can be found in thousands of species because of its medium size and it is also not too danger for human. One of the risks which might be appeared is the chance of getting rabies infection because of cat biting and claw. Furthermore, the characteristics which available in cat mainly its nail then it is used in speech community to figure someone capability (sociological dimension)

- 8) *Sakadi jadmane sane degag ngaku wanen, kewanten jatipune getap*. 'like someone arrogant, admitting he/she is brave, but he/she is afraid actually'

The Meaning of Proverb

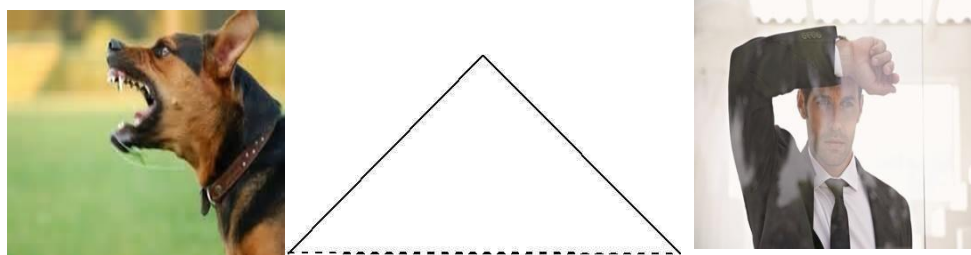
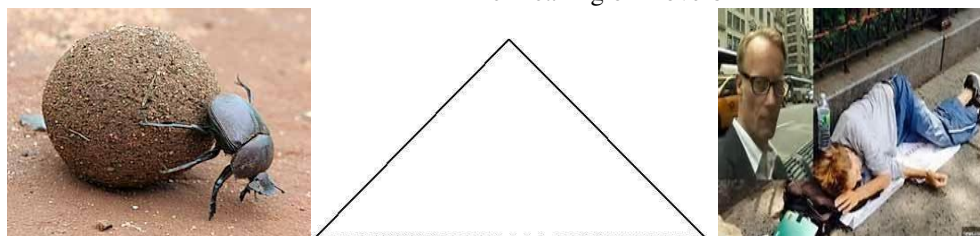


Figure 8. The Relation between Dog Characteristic and Human Characteristic

The proverb *buka cicinge ngongkong, tuara pingenan nyegut*, ‘like someone arrogant, admitting he/she is brave, but he/she is afraid actually’ in example (21) above reflects the meaning of arrogant people who admitting that he/she is brave, but the fact he/she is afraid. This proverb put the concept of animal *cicing* ‘dog’ which took the sound of dog, that is barking to demonstrate arrogant human characteristic, admitting that he/she is brave, but the fact he/she is afraid. Dogs are categorized as a predator animal and they are classified into carnivore family but it does not mean that dog always eat flesh all the time. Dog has sharp teeth, jaws, and barking. Those characteristics which were found in dog were recorded in people mind and then those characteristics. It is often used in speech event of the society to illustrate human characteristic.

- 9) *Yadin amunapi tegoh pakeber badudane, diulungne masih ka taine; tegesipun: Yadin amunapi ageng anake polih kabagian, yening sampun ganti surud kasadianipun, taler ipun mawali tiwas sakadi kuna.* ‘though how high *baduda* (kind of insect) flies, it will fall in the feces’

The Meaning of Proverb

Figure 9. The Relation between *Baduda* (kind of insect) Characteristic and Human Characteristic

In example (22) above, the proverb *yadin amunapi tegoh pakeber badudane, diulungne masih ka taine*, ‘though how high *baduda* (kind of insect) flies, it will fall in the feces’ means that how rich and happy someone, but when the time comes it will return into poor condition. This proverb used the concept of animal *baduda* ‘kind of insect’ to describe the situation of someone who happy and rich and finally return into poor condition. Seeing from biological view of point, *baduda* ‘kind of insect’ is like to perch on the feces. That characteristic is recorded in human mind (ideological dimension) and it is used in the speech community to demonstrate the situation of people (sociological dimension).

- 10) *Asapunapi je ririh anake, pasti ipun taen iwang utawi salah* ‘how clever you are, you must have committed a mistake’

The Meaning of Proverb

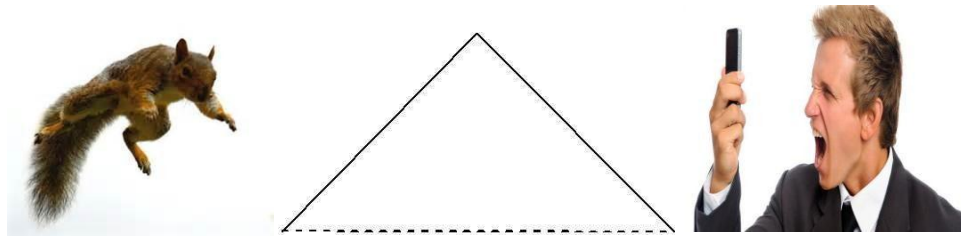


Figure 10. The Relation between Squirrel Characteristic and Human Characteristic

The proverb in example (23) above *sadueg-dueg semale makecos, pasti taen ulung*, 'how clever the squirrel jump, it must be fall once' reflects the meaning of how clever you are, you must have committed a mistake. That proverb applied the concept of animal *semal* 'squirrel' to illustrate human characteristic by taking the concept of behavior of squirrel which like to jump to describe human characteristic that how clever you are, you must have committed a mistake once. Analyzing from biological view point, squirrel is a kind of small mammal which look like a chipmunk. Scientifically, squirrel is not the same as and has different family from chipmunk. Squirrel likes to eat insect and it is used to be categorized as insectivore (insect eater) while chipmunk belongs to Rodentia family (rodent animal). The habit of squirrel is like to jump from one tree to another. This characteristic is recorded in the thought of people and in the speech events used to describe human characteristic.

4. Conclusion

The analysis of animal concept in Balinese proverb shows the concept of animal which is used in Balinese proverb indicates similar characteristic, whether the form, the nature, and the condition. In other word, the cognitive process which happens in resulting the proverb is by conceptualizing the experience which is felt by the body, the nature, and the characteristic which owned by the target with the purpose of describing event or experience which are being experienced, felt, and thought by the speech community of Balinese. The similarity of characteristic in the form of shape of source domain can be analogicalized and proved visually, while the characteristic of the nature and the condition can be proved through bodily and empirical experiences. The construction of proverb in Balinese happens due to cross mapping process through ecolinguistic parameters. The cross mapping process is caused by the presence of close characteristic or biological characteristic which is owned by the source domain and target domain, especially between Balinese with animal which then are verbally recorded and further patterned in social practical dimension (ideological, biological, and sociological).



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